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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Verily I say unto you, teach one another according to the office wherewith I have appointed you; and let every man esteem his brother as himself, and practice virtue and holiness before me." DOCTRINE AND COVENANTS 38: 23-24.

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THE COURAGE OF OUR CONVICTIONS*

ELDER GEORGE F. RICHARDS

OF THE COUNCIL OF THE TWELVE

MY DEAR BRETHREN AND SISTERS: In using this form of address I do so not without thought or feeling, for to me the Latter-day Saints are dear. I love the faithful members of the Church of Jesus Christ of Latter-day Saints, and I sympathise with and pity those who are not faithful.

I am glad to be associated with you in conference, my brethren and sisters, and as a member of the Church I am glad to share with you whatever of ignominy may rest upon us as a people, because of our religion and being unpopular with the world. I am not ashamed of the Gospel of Christ, for I know that it is the power of God unto salvation to all those who will faithfully obey the same.

THE SAINTS HAVE THE COURAGE OF THEIR CONVICTIONS

There are, without doubt, people listening in on their radio sets to the proceedings of this conference, who would be ashamed perhaps to be seen in our midst worshiping with us, and yet they have an inward conviction that we are right in our worship, and that this is indeed the true Gospel of the Master. The Latter-day Saints are not of that character; they have not only

*Address delivered at the second session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4th, 1925.

a firm conviction but a true and abiding testimony of the truth, and they have the courage of their convictions.

I have no doubt that there are many others listening in who are interested in the doctrines which we teach, but who, because of what it would cost to be a consistent member of this Church are manifesting no interest among us. The Latter-day Saints are not of that class either—they have embraced the Gospel as the straight gate and the narrow way that leadeth to everlasting life. They have accepted it as a gospel of self-abnegation from beginning to end, and they realise that in order to be worthy disciples of the Master they must be willing to give of their substance in any amount that may be required, even to all they possess if necessary, for the building up of the kingdom of God on the earth and the establishment of His kingdom. They understand that they must have it in their hearts to lay down their lives for the truth, if need be, and that none who are not thus willing are approved of the Lord. There are, of course, individuals among us who become lukewarm and indifferent. This fact we greatly regret and we are striving to bring all to a unity of the faith and to faithfulness in serving the Lord.

THE DANGER OF LOSING SALVATION

There are various causes that keep men and women outside the Church, who have investigated far enough to be assured that we teach the true scriptural doctrine. I would that they had the courage of the Latter-day Saints. I feel that all such are in serious danger, their salvation is in jeopardy. Jesus Christ, the Saviour and Redeemer of mankind is also the Mediator with the Father for us, and He has said that if we are ashamed of Him He will be ashamed of us before the Father. Men and women who are ashamed of the work of God and the followers of Jesus Christ I fear will be regarded by Him as being of this class.

THE STANDARD OF WORTHINESS

I rejoice in my association with the Latter-day Saints. I believe that I love God, I hope and pray that I do, so as to meet every requirement that He has made upon me. I hope and pray constantly that my faith and testimony in the life, the existence and the mission of Jesus Christ as the Saviour of the world may not be wanting. As often as I partake of the sacrament as emblems of His body and blood, I ask myself the question, "Am I ready, am I willing, if it should be required at my hands, to give my life for Him and for this cause?" And if I am not thus ready and willing I have yet much to learn and to do, for I must reach that standard if I would be accounted worthy of an exaltation with Him in our Father's kingdom. If I did not love the Latter-day Saints I should consider myself unworthy of the position which I occupy. I ought to so love this people that I

would rejoice with them in their successes and sorrow with them in their misfortunes. I think that is a good standard for all of us. If I do not love my brother, I fear my love of God and of Christ as the Saviour and Redeemer of the world is wanting; and I do know that salvation is the thing above all other things that I desire and that we all should desire. And I know equally well that we can not hope to obtain the goal of salvation and exaltation unless we do believe in Jesus Christ as the Son of God, not merely as a great teacher, but we must accept Him as the Saviour and Redeemer of mankind. No man can be saved without this faith in Jesus Christ. That means that many men and women are going to be greatly disappointed in the end when they learn the whole truth.

AN INDIVIDUAL TESTIMONY

I am thankful to my Father in heaven that He has made it easy for me to believe on Him as the God of this world and the Creator of the heavens and the earth and the laws by which they are governed, the very Eternal Father of the spirits of all men; I have no doubts, every fiber of my being responds to that testimony and declaration. I am equally thankful that I have no doubts with regard to His Son Jesus Christ and His mission. I do know by the witness of the Holy Spirit, whose mission it is to reveal unto us the things of God, that Jesus is the Christ, the Saviour and Redeemer of the world, the very Messiah. I thank the Lord that I have believed and that I have received the witness, and that I am without doubt with regard to these things. As a special witness of the Lord unto the people, not the Latter-day Saints alone, but unto this whole world, I bear my testimony, which I know I will have to meet hereafter, that I do know that God lives and that Jesus is the Christ, the Saviour of the world, and that I do know this is His work, and that there must be faith in Jesus Christ, and obedience unto the laws and ordinances of His Gospel, if we would obtain eternal life. These things we have accepted, and it is our desire, and we are making every effort to live up to the perfect law of Christ, the law of the Gospel, which is a law of liberty. But we are mortal, we confess our sins daily before God, and before one another; still we have hope, notwithstanding our weaknesses, that we will endure in the faith, and that by persistent striving and with the help of the Lord, we will ultimately overcome evil and gain eternal life; and we can afford to be merciful and charitable to those who are less fortunate than are we.

OUR ACCEPTED PRINCIPLES ETERNAL

To those who are on the outside I would like to say this, that while members of this Church are mortal, and have weaknesses, and do err and do things that are not commendable, the principles

which we have accepted are eternal, they are true and exalting, and we should be able to differentiate between the lives, actions and words of men, and the religion which they have received and which in their weakness they are trying to live. Now, I admonish you to repent of your sins and come and join us and be better men and women, if you can, than we are, and we will not be jealous or envious, we will love you the more.

God bless you all, members of the Church and non-members alike, our Father's children; may those who are in spiritual darkness be brought to see the light. May they be given courage to act according to the light and understanding they may receive, that all who would may eventually be saved and exalted in the kingdom of God, I earnestly pray, in the name of Jesus Christ. Amen.

REVELATION AND SCIENCE*

ELDER ORSON F. WHITNEY
OF THE COUNCIL OF THE TWELVE

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS stands for the doctrine of divine revelation, immediate, continuous and direct. "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Such is the language of one of our Articles of Faith, written for the Church by its founder, Joseph Smith, prophet, revelator and seer.

My reason for referring to the subject at this time is a remark attributed to Colonel William Jennings Bryan, of honoured memory, during the famous Evolution trial at Dayton, Tennessee. He is reported to have said that to destroy the Bible would be to destroy revealed religion.

MAN IN THE IMAGE OF GOD

Before going any further into that, I wish to say that I was in full sympathy with the Great Commoner in his general attitude on that historic occasion. I believe that when God made man in His own image, He made a man, and not a monkey, nor any other animal out of which man has evolved. I do not believe that the first of our race was a savage, or a cave man, who courted his wife with a club and carried her off by force. Such creatures there may have been, and there may be now. I do not dispute

*Address delivered at the third session of the Ninety-sixth Semi-Annual Conference in the Tabernacle, Salt Lake City, Utah, October 5th, 1925.

the findings and the facts of science—real science—which is knowledge, not guess-work. But I do deny that the great father of the human family was a creature of that kind.

ADAM'S ANTECEDENTS

Adam was no ordinary character. How could he be, with such a mission and such antecedents as were his? In the heavens, before this earth was formed, he was Michael the Archangel, leader of the loyal spirit hosts that vanquished Lucifer and his rebellious legions, winning the right to take bodies upon this planet, to become "souls" capable of endless increase and advancement. What Latter-day Saint can doubt that Adam was among "the noble and great", referred to in the Book of Abraham as "rulers", chosen before they were born into this world to play leading parts in the divine drama having as its purpose the uplift and promotion of "the lesser intelligences", who became God's sons and daughters—the end designed by the all-wise, all-benevolent Creator from the beginning?

THE EVERLASTING GOSPEL

Bear in mind that the Gospel of Christ is not a mere life boat or fire escape—a way out of a perilous situation. It is all this and more. It is the path to endless glory and exaltation, the plan of eternal progression, designed by the wisdom of the Gods before the foundation of the world. Adam's fall was a part of the great plan. It brought death, spiritual and temporal death—for divine Justice demands a penalty for every transgression—but it also produced the human race, so far as mortal bodies are concerned, a race redeemed by the great Atoning Sacrifice, which paid Adam's debt, mended the broken law, re-poised the unbalanced scale and restored the equilibrium of right. Thenceforth man, by pursuing the path marked out for him, might go on to perfection. It was Adam's mission to bring us into this world. It is Christ's mission to lift us up out of this world, when the object of our sojourn here is accomplished.

THE DISPENSATIONS

Adam was the first to receive and obey the Gospel, revealed to him out of Eternity at the very beginning of Time. Since his day it has been upon the earth repeatedly, in a series of dispensations, of which this is the greatest and the last. Adam presides over all the gospel dispensations, including the Dispensation of the Fulness of Times—he presides over them all, just as the President of the Church presides over all the Stakes of Zion and all the outside Missions, though each has its own immediate presiding authority. Joseph Smith is the immediate head of this dispensation, and Adam is the general head of all, standing next to Christ in the Priesthood. Whenever that divine power

is revealed from heaven to earth, "it is by Adam's authority." So says Joseph Smith.

The world has not seen the last of Father Adam. He is coming again, as the Ancient of Days, to fulfil the prophecy of Daniel. He will come to the valley of Adam-ondi-Ahman, where of old he blessed his posterity, foretelling what should befall them to the latest generation. He will call a council and assemble his righteous descendants, to prepare them for the glorious advent of the King of kings.

This is a part of the divine program, as made known by modern revelation.

NEITHER APE NOR CAVE MAN

Dismiss from your minds, my hearers—if any of you entertain the notion—that Adam, the Ancient of Days, the great Prince and Patriarch of our race, was ever a jungle-inhabiting ape, or even an unenlightened cave man. He knew more about religion than all the theologians of the world combined. He knew more about science—the sources of science—than any evolutionist has ever dreamt of knowing. How can anyone whose soul has been fed with the revelations of God, whose mind has been illumined by the spirit of the Gospel, the gift of the Holy Ghost, conceive of Adam, the first of the human race, as anything less than the Bible represents him to be—a man formed in the image of his Maker?—which is tantamount to saying that the Maker is in the form of man.

BRYAN ANSWERED

And now as to that remark of Colonel Bryan's. Is it a fact that the destruction of the Bible would mean the destruction of revealed religion? According to my reckoning there are at least three books, in addition to the Bible, that would have to be destroyed before revealed religion could perish. I refer to the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which three, with the Bible, are the accepted doctrinal standards of the Church of Jesus Christ of Latter-day Saints. All these sacred volumes have to do with revealed religion, and they would have to be destroyed before it could see destruction. Even then it would survive if a man like Joseph Smith remained, to receive from God the revelations of His will.

NOT DEPENDENT UPON BOOKS

Revelation does not depend upon books. It is an eternal principle, a perennial, ever-flowing fountain. Books may come and books may go, but revelation goes on forever.

The Bible is one of the best books in creation. We do not undervalue it. To the Latter-day Saints it is the word of the Lord, save for the errors that have crept into it through faulty trans-

lation. But it is not the source of eternal truth, nor the foundation of all righteousness. No book can claim that distinction. Religion could exist without the Bible, and it did exist, as revealed from Heaven, before that ancient volume was compiled.

There were prophets before Moses, he who wrote the Pentateuch or first five books of the Bible; and their inspired utterances (some of which have been brought to light in modern days) are just as sacred as the writings of Israel's great law-giver. But they are no substitute for revelation; they do not constitute the foundation of religion. Religion rests upon the Rock of Revelation, and that rock is Jesus Christ, the Saviour of the world.

Some critics think they have discovered that Moses did not write the books attributed to him. But there was no such thought in the mind of the Prophet Joseph Smith, when he revised, by the Spirit of Revelation, the writings of Moses, as they now appear in the Pearl of Great Price. He plainly identifies Moses with the authorship of the Book of Genesis. Surely the testimony of a prophet of God is quite as worthy of consideration as the theories of college students and the carpings of "higher criticism."

The Book of Mormon is also the word of the Lord, and that it was translated correctly we have the Lord's declaration to the Three Witnesses. But the Book of Mormon is not the basis of our religious faith. It rests upon a much solider foundation.

The Bible is not the Gospel; neither is the Book of Mormon; though both may be said to contain it. Such books are records of the Gospel's experience among men, and are means of preserving a knowledge of the truth and handing it down to posterity. Books are a great convenience, an almost priceless boon, but they are not absolutely indispensable. Religion could live without them.

THE SCIENCE OF SCIENCES

But it could not live without God. He is the Source of all true religion and all true science, revealed or unrevealed. What is science but a part of religion, a branch or form of revelation? And what is religion but the science of sciences—the science of eternal life? Music, poetry, and other arts—they also are forms of revelation, means used by the Giver of every good gift to make known the beautiful and the sublime—things that we "seek after," and ought to seek, for they are portions of the Divine Message, accessories to the Everlasting Gospel.

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AIM AT PERFECTION in everything, though in most things it is unattainable; for those who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 4, 1926

EDITORIAL

UTAH WOMEN AND THEIR HOMES

THAT THE HOME is the foundation of civilisation has come to be quite a commonplace saying. Remember, we speak of the home, not of the house alone. People who live in real homes can not be wholly bad; and, the better the homes the better the people. Woman's influence is essential to even relative completeness and perfection in the home. Latter-day Saint communities with confident and excusable pride invite investigation of the home life of their members. The subject was one of recent inquiry in the State of Utah, where Latter-day Saints constitute the large majority of the population. The following account, though in part statistical, should be very interesting reading to people in these lands, and it certainly is instructive. For the data given below we are indebted to the *Deseret News*, the foremost evening daily published in the State.

In a survey of Utah homes made by the General Federation of Women's Clubs through questionaires submitted to 4,000 Utah women, 3,000 of whom made reply, it is shown that three-fourths of these women live in their own homes, while 50 per cent of these homes are in the wife's name. According to the report, printed in a late issue of *Federation News*, most of the homes had bathrooms and kitchen sinks; 80 per cent had gardens; 90 per cent had children, the number ranging from one to 14 children to the home, while the average number of children to the family was five.

It is also shown that in 90 per cent of the homes the mothers kept house and cared for the family, only ten per cent employing help; two per cent had regular maid servants, employing from one to four maids; the majority of home makers reported spending from 6 to 14 hours a day in home duties and very few reported less than an 8-hour work day. Family incomes were reported to be from $750 in certain rural homes to $20,000 in some of the city homes.

In most of the homes the mother and daughter did their own baking, canning and sewing. Over 90 per cent reported electricity with electric irons and electric lights, and a small per cent reported electric washers, cleaners, etc. Some rural homes reported utilising streams to produce electricity for domestic use. All reported use of the daily papers and magazines and 100 per cent

reported being church members with some form of religious instruction in the home or in Sunday School. All but one out of the 3,000 had some sort of musical instrument in the home, some having as high as seven, while there were one-fourth more pianos in use than automobiles.

The survey reveals a gratifying condition and one that reflects credit on Utah homes. In the absence of reports from other sections it is difficult to make comparisons, but it is reasonably certain that in all that goes to make life happy and agreeable, none will be found to excel while there will be comparatively few that can make quite the showing revealed in the report given.

Utah women, from the founding of this commonwealth, have played an important part in its formation and development. Not only have many of them given attention to strictly home duties, but when occasion demanded they have put their hand to the plow and have performed other manual labour which became necessary in the opening up of a new country. While little of this is required to-day their habits of industry and thrift have made a marked impress on their posterity and account in large measure for their substantial home life and home activity. Their religious life also has had a wonderful influence for good and has placed the women of Utah on a high plane, one which might be envied by many of their less fortunate sisters in other localities.

A NOTE FROM THE CONTINENT

Reference has been made heretofore in these pages to the rapid growth of our Church membership in the Continental countries, most notably in Germany. With the change in government following the Great War, the German people found themselves in possession of such freedom in religious belief and practice as they had never before enjoyed. As a result, many thousands of earnest truth-seekers in that land have come into the Church of Jesus Christ of Latter-day Saints.

With a liberality most commendable, the officials in charge of schools in Germany permit the Latter-day Saints—and other religious bodies, of course—to use the school-rooms at stated times for the holding of religious services, in towns and cities in which the respective church has no suitable building of its own. During the last year the writer of these lines was privileged to preach the doctrines of our Church in the public school houses of many cities, and in the great city hall of Berlin.

On the night of December 15th last, a lecture on "Utah and the 'Mormons'" was delivered at the University of Berlin, under the auspices of the English seminar, by Professor Thomas A. Beal, who is one of the faculty of the University of Utah, and a member of the General Board of the Young Men's Mutual Improvement

Association of the Church. The audience comprised between 300 and 400 people, and the address was received with marked interest and appreciation.—J. E. T.

THE BREADTH OF "MORMONISM"

Narrowness in religion is to be shunned. In its various forms it has caused many to disbelieve in Christ. Its presence is a mark of weakness; its absence gives strength and vitality to a cause.

The doctrine that all men must subscribe to certain requirements of which they have never even heard, or endure forever the wrath of God, is untenable. True it is that Christ laid down definite conditions for entrance into His kingdom. There were no special exemptions made for the person who would not conform to His plan. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" was given by the Saviour without qualification. It is a definite fact that all of God's children must enter by the gate, if at all, into the fold.

What, then, shall become of the thousands who have lived and died without even hearing the name of Christ or accepting His teachings? Surely our Father, being a just God, is not unmindful of their condition, and will not condemn them for not accepting something never within their reach. Unquestionably, if narrowness is to be avoided, salvation for all, not only part, of mankind must be provided for.

On this point, "Mormonism" is distinctively broad. While holding rigidly to the revealed word of God with regard to observances necessary for entrance into His kingdom, it joyfully proclaims that provision for the salvation of all people is made through the fulness of its teachings.

The Saviour made it plain that baptism is an essential ordinance. It is the gateway into the kingdom of heaven. Men who hear the Gospel while in the flesh may choose to accept or reject it. Those never hearing it do not have this chance—they die unbaptised. But, in the wisdom of God, provision has been made for just such a condition. Those who do not hear it in the flesh shall hear it in the spirit: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Peter further tells us that Christ preached to the spirits in prison who were disobedient in the days of Noah. This work was done that they might accept the Gospel and obey its teachings.

Baptism, however, is an ordinance connected with life on this earth. Its benefits can be brought to the dead only by its being administered vicariously for them by the living. This was done in the "meridian of time" as evidenced by the query of Paul,

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

It is the duty and privilege of the living to open the door to their dead ancestors, who have not heard the gospel message. It can not be done by preaching to them directly, for, "God having provided some better thing for us" has ordained that the work for the dead should be performed by the living "that they without us should not be made perfect." It is by virtue of this principle that the Gospel will be made universal in its application. All men, wherever or whenever they have lived, shall have a chance to accept it. To withhold the possibility of salvation from any one makes religious professions narrow; to place it within the reach of all gives breadth to religion. Again we say "Mormonism" is distinctively broad.—JUNIUS S. ROMNEY.

REVELATION AND SCIENCE

(*Continued from page 71*)

THE HOUSE OF ISRAEL

The Bible is a history of God's dealings with an ancient people—the House of Israel—the descendants of Abraham, Isaac and Jacob, in whom Jehovah purposed to bless all nations, and did so when He came through the lineage of those Hebrew patriarchs as the Redeemer of mankind. He also blessed the world when He dispersed His chosen people among the nations, thus sprinkling them with the blood of the faithful, the blood that believes, and with spirits answering to that blood. The Bible is likewise a prophecy of God's intentions toward the human family, and a repository of laws and ordinances that His ancient people were commanded to observe and obey.

LAWS ACTIVE AND OBSOLETE

Some of those laws are still in force, notwithstanding the lapse of ages. Others are obsolete, out of date. This can not be said of the Ten Commandments, the Sermon on the Mount, or the principles of the Everlasting Gospel; but it can be said of many parts of the Holy Scriptures. They make good reading, but their day is past; they are not in force upon the present generation.

The same is true of parts of the Book of Mormon and parts of the Doctrine and Covenants. They have no reference to us whatever; and I'll prove it in a twinkling.

MODERN ILLUSTRATIONS

In the month of January, 1847, the main body of the Latter-day Saints were encamped upon the Missouri River, prior to crossing the great plains to the Rocky Mountains. President Brigham

Young, who was then the head of the Church, voiced to its members "the word and will of the Lord," now constituting Section 136 of the book of Doctrine and Covenants. It directed all the people of the Church and those who journeyed with them to be organised into companies of hundreds, fifties and tens (meaning wagons) preparatory to the passage over the plains. This meant that they were to yoke up their ox teams, hitch them to their covered wagons, and organise as directed, "with a covenant and promise to keep all the commandments and statutes of the Lord our God."

Now, this part of the revelation is still alive and in force. We are all required to keep the Lord's commandments, such as apply to our case and condition. But we are not required to hitch up ox teams, organise into companies of hundreds, fifties and tens, and cross the plains to the Rocky Mountains. Yet that requirement, obsolete as to us, was the word and will of the Lord to our fathers and mothers, our grandfathers and grandmothers, encamped upon the Missouri River in January, 1847.

Another illustration: Many years ago there came to Salt Lake City a learned prelate of the Greek Catholic Church. He visited one of our Sacrament meetings, and was greatly shocked to see the Saints sipping water instead of wine at the table of the Lord. He afterwards said to me: "Why do you do this? Jesus Christ authorised the use of wine when He instituted the Sacrament at Jerusalem." "Yes," I assented, "and He also authorised wine when He instituted the same ordinance among the Nephites here in America, as told in the Book of Mormon. But what has that to do with us? We are living in another dispensation. We are not governed by what Jesus told the Jews to do, nor by what He told the Nephites to do. We are governed by what He tells the Latter-day Saints to do; and the latest word that comes from Him through His living oracle at the head of the Church must always take precedence over any former commandment given by Him to us or to any other people. We also will use wine in the Sacrament whenever the Lord requires it; but since He has said that it matters not what we eat or drink at such times, so long as we do it with an eye single to His glory, we use water instead."

THE CHURCH OF THE LIVING GOD

No book is good enough to preside over the Church of God and direct its activities. Books are not a sufficient guide for a progressive people on their way to the celestial kingdom. They are good as far as they go, but they do not go far enough. We have something better—a living, heaven-inspired Priesthood, with the restored Gospel, the gifts of the Holy Ghost, and the principle of immediate and continuous revelation. Other churches are built upon books, traditions, decrees of councils and synods, private interpretations, man-made doctrines, may-be-so's and peradven-

tures. But the Church of the Living God stands where He has placed it, upon the Rock of Divine Revelation, and the gates of hell can not prevail against it.

A BRAVE FIGHT

No, Friend Bryan. You meant well, and you made a brave fight for the truth as you saw it, though somewhat hampered by tradition, and probably by environment. And the Lord will bless you for it and remember you when He makes up His jewels. But you fell short, through lack of further light and understanding.

No, the destruction of the Bible would not destroy all that God has revealed. It would not destroy what other good books contain, nor seal up the heavens against future revelation. It would remove only a history or a hand-book of religion, one of the means used by the Almighty to preserve among men the truth as Heaven has revealed it.

TRUTH THE ETERNAL

What is Truth? Joseph Smith says: "It is the knowledge of things as they are, as they have been, and as they will be." John Jaques, inspired by the Muse of Poesy, which is only another name for the God of Truth, built upon the same great thought when he gave us this glorious hymn:

O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire.
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp
When with winds of stern justice he copes;
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

THE THOUSANDS and the tens of thousands of incidents that make up the sum of human lives, whether for good or evil, depend on momentary watchfulness and care.—BRIGHAM YOUNG.

WHERE IS YOUR TREASURE?

Elder James K. Knudson

Before the resplendent dawn of the promising New Year wanes, before opportunities to receive divine blessings pass you by in the rush of the seasons, may the question be asked you: "Where is your treasure?"

Do you, like a pirate, covet chests of glittering jewels or copper-ribbed cases of golden coins? Is it your ambition to sail the sea of life in quest of money? Or are your longings checked in these respects, but accentuated in others, and do you, like a drunkard, crave the brimming tankard of ale, or, rising to more refined spheres, do you covet the work of a master artist that graces the wall of a public art gallery—covet it as your own, rather than leave it where multitudes may be enlightened by its beauty? Or, are you jealous of the talents that others possess, while conscious of those that lie dormant and undeveloped in your own character and tabernacle, because of your slothful neglect? In short, do temporal and material things and thoughts thereof reign supreme in your lives? The line of demarcation between the spiritual and the temporal is not established; but one can easily detect the weighty significance of the spiritual relative to the treasures that endure.

These pointed queries may seem somewhat superfluous, but did not the Saviour say: "Where your treasure is, there will your heart be also"?

The lives of mortals are affected largely by their appetites and longings. If these be base and lewd the soul is cankered with sores, new and old; the body likewise suffers deterioration; the conscience stings and smarts under the lash of guilt. If the desires be in righteousness, wholesome actions ensue. The old sores heal, fresh ones appear not at all; vitality energises the body; the conscience remains free from remorse and void of offence. Let us try this year and in the years to come to provide ourselves with "bags which wax not old"; but how? The Master has told us how:

> "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The principles and ordinances of the Gospel of Christ are jewels of enduring splendour, and in value priceless. They are in the great field of earth now, undiscoverable only to the wicked. We admonish you who have found the jewels to treasure them, even at the cost of life itself. We enjoin you who are searching after worldly treasures to abandon your earthy ambitions and seek

after the riches of God's kingdom with prayerful and diligent determination; then you shall be rewarded with blessing.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven."

FROM THE MISSION FIELD

Transfers—Elder Henry D. Bradford has been transferred from the Liverpool Office, where he has rendered efficient service during the season of "Reports", to the London Conference. Elder Charles L. Johnson has been transferred from the Sheffield to the Newcastle Conference.

Doings in the Conferences: *Birmingham*—A Sunday School social was held in Nuneaton on January 16th.

Manchester—Seven candidates were baptised by Elder C. Leland Davey and confirmed by the Missionary Elders at a baptismal service held in the Manchester Chapel on January 23rd; Elder Kenneth D. Singleton gave a short talk on "Baptism and the Holy Ghost." President Benjamin R. Birchall of the Irish Free State Conference addressed a large gathering of members and friends in the Oldham Branch, his former home, on Sunday January 24th; among those present was Mr. George W. Kay of the Methodist Church, who was at one time President Birchall's Sunday School teacher; Mr. Kay spoke and expressed his enjoyment in being present.

Norwich—A baptismal service was held on January 21st at the Norwich Chapel; one candidate was baptised by Elder Maurice R. Barnes and confirmed by Elder William J. Attridge. Farewell socials were held on January 19th and 21st in the Lowestoft and Norwich Branches, respectively, in honour of Elders Maurice R. Barnes, Harold L. White, and Clifford D. Gough, who have been transferred to other Conferences.

Nottingham—A baptismal service was held at Leicester January 23rd, four candidates were baptised by Elders E. Eric Snow and Raymond H. Haight and confirmed by President Reed Moss and Elders George E. Gent, John H. Wilson and William H. Johnson Jr; discourses on Baptism and the Gift of the Holy Ghost were given by President Moss and Elder Wilson.

Scottish—President Jesse W. Thomson, who has been honourably released, and Elder J. Deloy Hansen, who has been transferred to the Sheffield Conference, were given a farewell social at Glasgow on January 12th. Sisters Janet Blake and Elizabeth Campbell, who are emigrating to America, were similarly honoured at Glasgow on January 8th.

BOOK NOTICE Copies of the valuable work entitled "The Fruits of Mormonism" are now in stock at this office, and orders for these can be promptly filled.

The same is true of "The Gospel and Man's Relationship to Deity" which is in use as the text-book for the upper classes in Sunday School during the current year.

YOUR BOY

[At Mesa, Arizona, November 18th, 1925, there were 535 fathers and sons who met in reunion. This poetic tribute was written by our well known poetess in honour of the occasion. Her husband and their three boys were present.]

There isn't a boy in the world—not one—
But longs to be big like you,
Who thrills at the sound when you call him "Son"
And copies the things you do,
Whose shoulders, braced to the world's demand,
Are broad and squared and strong,
As yours are squared when you take his hand
And lead that boy along!

There isn't a boy on the wide flung map
But longs for your manly pace,
Who chafes at the years and the long-grown gap
Till he stands with you face to face—
A kingly giant in miniature,
Evolving might on might—
A God to be, just as true and sure
As you lead that boy aright!

Bertha A. Kleinman

DEATH

Derrick—Sister Harriet Derrick, age 76, of the Rochdale Branch (Manchester Conference) died on January 7th. Sister Derrick has been a faithful member of the Church since her baptism twenty-six years ago.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN